Volume LIX CHICAGO, JUNE 6, 1907 Number 14

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE YOUNG TO THE OLD

You who are old,
And have fought the fight,
And have won or lost or left the field,
Weigh us not down
With fears of the world, as we run!
With the wisdom that is too right,
The warning to which we cannot yield—
The shadow that follows the sun
Follows forever—
And with all that desire must leave undone,
Though as a god it endeavor,
Weigh, weigh us not down!

But gird our hope to believe
That all that is done
Is done by dream and daring—
Bid us dream on!
The earth was not born
Or Heaven built of bewaring—
Yield us the dawn!
You dreamt your hour—and dared, but we
Would dream till all you despaired of *be*.
Would dare, till the world,
Won to a new wayfaring,
Be thence forever easier upward drawn!

—*Cale Young Rice in the June American Magazine.*

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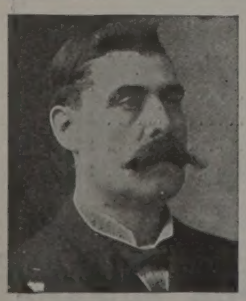

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VOLUME LIX THURSDAY, JUNE 6, 1907 NUMBER 14

ALCHEMY.

Out of the songs of frailest birds;
Out of the winds that veer,
My soul has winnowed deathless words
Of faith and hope and cheer!

Out of the passing stars of night,
And waning suns of day,
My soul has woven robes of light
That shall not fade away!

Out of the lowering clouds above,
And out of storm and stress,
My soul has gathered dews of love,
And golden happiness!

Out of its travail like the sea;
Out of the breath of dust,
My soul has shaped Infinity,
And made itself august!

—*E. W. Mason in the June Atlantic.*

Current Literature for June effectively reproduces some of the panels with which the artist, John W. Alexander, has decorated the Carnegie Institute in Pittsburgh. Here the painter has taken the lines of Kipling in his latest poem on "The Sons of Martha," and raised the subject a point higher, the brush taking up the theme where the pen left it.

It is a hopeful sign that back of the "professional experts" in the presidential race stand Governor Hughes on the Republican side and Governor Folk on the other, as candidates after the people's hearts. These men are too busy with the work entrusted to them by the people to pull ropes or to make speeches. Herein lie their attractive credentials. It will be a happy day for the nation when one or both of these will be a candidate for the presidential chair. The American people cannot make a president of each of them, but they are not likely to stand on the political label in making one of them a president if the politicians will give them an opportunity.

Current Literature is responsible for the statement that the orphan girls in the convents of Madrid knitted, crocheted and sewed, under the supervision of the nuns, until they had a layette so large that it filled six vans, and it enforces this same statement by an interesting picture of some seventy girls working with all their might at their lace frames and "pillows" that the young prince may be fittingly clothed. At another hour in the day the "Sisters" doubtless tried hard to impress these orphan girls with the story of the Prince that was manger-born. Surely, organized religion has its paradoxes and the church its inconsistencies.

A report of the Philippine Mission Conference in the *Northwestern Christian Advocate* for May 29 is full of enthusiasm over the Methodist prospects in the Islands. It claims twenty thousand Methodists now, "a larger number than in all other Romish countries put together; twice as many as in Japan and two-thirds as many as in China." The most significant fact is "these people have been won to the Methodist gospel almost entirely by the preaching of Philippine preachers. * * * In a year's time the Filipinos will outnumber the American members of conference." This looks very much like Home Rule. We trust our Methodist brethren will continue with characteristic sagacity to recognize the right of Home Government.

It may be interesting to "see ourselves as others see us." *The New India,* published in Calcutta, tries to straighten out the political tangle in Bombay, which, at this distance, we cannot understand. But we are interested in its use of the word "caucus," always giving to that word a malign interpretation. The editor resents the application of the word "caucus" to the action of certain friends which it deemed legitimate. It says:

> The word Caucus is of American origin and the things which it represents is essentially American. In America, the police, the Magistracy, and the Judiciary in the different cities, and especially in important places like New York, are appointed by the city corporation. And the Caucus organization there work up the different important interests in the city by definite promises of help in case these interests throw their influence with them and these secure the election to the Municipal Board of men whose names are borne on their tickets. * * * Mr. Harrison and others exercised simply their right of combination to secure a representation of the views, sentiments and interests of the European official class of Bombay in the city corporation. We fail to see how such a combination could be called a Caucus.

Out West for May contains an enthusiastic and extended article from the pen of Charles F. Lummis on "The Southwest Museum," a great institution which is being built in Los Angeles. It is to be built on a hill "where it shall see and be seen above and outside the smoke and dust and noise of metropolitan streets, and yet easy of access." It is so built that it will be "worthy of the community a thousand years from now." A thirty-eight-acre site has been secured for it. The writer well says, "Nothing in the world is

cheaper than the thought that holds itself cheap." The builder of an exhibition hall, according to official plans, becomes a FOUNDER; anyone giving a thousand dollars or more becomes a PATRON; five hundred dollars or more makes a FELLOW; one hundred dollars or more, an ASSOCIATE; one dollar and upwards, a CONTRIBUTOR. The story of the advance already made is an inspiring one; its possibilities in the future are entrancing. These possibilities do not depend on money donations. Taste, brains, culture and money make museums that are worth while. Mr. Lummis well says:

"The United States is the worst civilized country in the world for heir-looms. We are too busy, migratory, careless, perhaps too commercial. Rich people in America are buying up other people's heir-loms. * * * Real science (and we would add, morals and religion) feels that it asks no favor but grants a privilege of good citizenship and lasting honor when it asks or accepts the wherewithal to do for the world's progress what everyone ought to be grateful to have the opportunity and the ability to do."

The Farmers' Call for May 30 gives an interesting account of how a country school teacher in Tennessee "has successfully taught practical agriculture." This is the "next thing" to do in education. It is a curious indignity to pedagogy and to the child that makes no systematic attempt to educate the child concerning the mysteries of the soil and the plant and animal life connected with the farm until their college years. In a recent visit to the Iowa State College of Agriculture and Engineering, we were interested in finding that this progressive institution is taking serious hold of this problem and that the intelligent farmers of Iowa are eager to co-operate with the same. Why should not every country school house be an experimental station in primary agriculture? Every school yard should have its garden corner and should be a growing object lesson in forestry, a prospective park and pleasure ground of the community. The labor problem will continue to be the despair of the farmers until farming becomes a profession requiring scientific and technical training, which reaches back to the primary school. Reform here as elsewhere must begin in the school room. Let the country teacher be hired by the year and the school yard be made an adjunct of school study and education. Let one of the requisites of a superintendent for rural counties be an academic training in agriculture, and it will be surprising how the good work will go on. Here is a new field for labor, profitable and inspiring, for the graduates of the agricultural schools of our country, both men and women.

The Adequate Motive

This is the month of conferences and congresses; it is the time for religious statistics. The records of churches built, mortgages burned, members added, tracts distributed and engagements met, are offered with fitting pride and listened to with justified pleasure.

All these facts give material habitation to religious aspirations and motives. They seem to justify sacrifices and to inspire effort, with all of which the earnest soul and devout spirit must have large sympathy. But by the same token, the same soul must discover in these conventions a danger to the larger spirit. In these annual gatherings there are re-commitments to the ancient landmarks, however they may be obliterated by the growth of the individual mind and ignored by the most intelligent and devout throughout the year. There is great danger that the secondary things, which mark the boundary line of "our denomination" and "our sect," shall be given again an importance equal to the primal things which override sect boundaries and which never were the peculiar possession of any denomination or sect. This harking back to the things that separated is justified at such times on the score of a practical potency. It is argued that there always have been divisions and it is inferred there always will be and that any attempt to do something together will necessitate a recognition either of the old boundaries or of the establishment of new ones, subject to the same objection.

The Congress of Religion, which held its thirteenth annual meeting at Minneapolis last week, was one of the experiments on other lines than the well established demarkations of the sects or even a periodic exchange of courtesies between the same. And this experiment was one more demonstration that at least under certain circumstances it is possible for representatives of widely divergent, once antagonistic creed organizations to come together, not in armed neutrality but in the spirit of aggressive co-operation and fundamental affirmations, and to prove again that the people are interested in them.

The meeting which gathered in Plymouth Congregational church, Minneapolis, last week held six sessions, all of which were well attended. To one well accustomed to conference attendances, the day attendance was exceptionally large. The interest was intense. The eighteen or more numbers were listened to with little apparent fatigue to the flesh and no waning of joy to the spirit. The inclusiveness of the fellowship, reaching from the Catholic father to the Jewish rabbi, instead of detracting from, manifestly added to the effort at clear thinking, of plain statement and of earnest appeal. The Congress found plenty to talk about, and it was all religion and religious. Not only was the discussion of the temperance question, the evangelization of the upper classes, and the rights of the under-man discussed with earnestness, but the academic phases of religion. "Religious Experience," "Mysticism," and the "Religious Value of Poetry," presented by three university men, were listened to with intense interest and they provoked high discussion.

The details of the meeting will be given elsewhere in these columns. It is for us only to call attention to a few of the significant facts concerning this one

more experiment and perhaps once more to urge an inference.

This Congress was largely a local product. The program was almost wholly shaped by a local committee, the chairman of which was a Methodist minister, and although the material was drawn from a territory reaching from Chicago to Duluth, the bulk of the material was from the Twin Cities. Dr. Shutter and Mr. Hodgin, pastors of the Universalist and Unitarian churches, took part in the program and were apparently as much at home, and their words were listened to with as much welcome, as were those of the more orthodox brethren. The university and settlement life of that favored region were in active sympathy with and in visible presence at the sessions of the Congress.

Now we believe that this inclusive fellowship was not merely a passing thing. There was a most earnest recognition of the sectarian handicaps and the waste of theological overlaps in the religious work of our country. There was a clear recognition that something could and would be done about it one of these days; that the over-churched districts must be relieved in the interest of the church.

Churches will die but the Church will live. Historians estimate that Christianity has evolved during its nineteen hundred years of history some three hundred and fifty different denominational phases. Less than one hundred and fifty of such types remain to embarrass the statistician of the United States. This is, to say the least, an encouraging advance of progress by cancellation. The Congress carries no concealed weapons; it is not out to make war on the sects, but it is out in the interest of the better understanding which must precede the better co-operation and the higher synthesis to which we look forward. It aims not only to unite the various churches in common work but to unite the church and the college, the minister and the settlement-worker, the charity-worker and the school teacher, in the higher campapigns that are to work for municipal reform, civic righteousness, pure homes, and the more lofty types of men and women, all of which are religious services.

What was done at Minneapolis by Minneapolis and St. Paul and on a smaller scale was done recently at Ann Arbor and Madison, can be done in any community, in any town of five thousand inhabitants and over, where the local interest is sufficiently great to utilize the local material and the available co-operation from the outside. The office in Chicago and UNITY exist for the purpose of encouraging and co-operating with such efforts. We need not respect even the five thousand limit; many a small town and summer resting place might profitably say to the better forces within reach, "Come, let us take sweet counsel together!" Let such ask of the Most High, "What wouldst thou have us to do?" The message of the Minneapolis Congress to our readers is:

"Go thou and do likewise!"

THE PULPIT

The Constraint of Orthodoxy

AN ADDRESS BY PROF. CHARLES ZUEBLIN, OF THE UNIVERSITY OF CHICAGO.

There are people who are temperamentally orthodox, and there are people who are temperamentally heterodox. That does not mean that these latter are people who easily change their minds, or who easily change their faith, and cannot therefore remain orthodox. It does not mean either that the orthodox will not change their faith, but that, though they may change, in changing they will usually adopt some other orthodox faith. Orthodoxy is not necessarily all bad, any more than it is necessarily all good. Orthodoxy is perhaps defined as that system of thought or belief which is the consensus of opinion in a certain period, chiefly in the past. Orthodoxy is usually in process of outliving itself, whether religious, social, political, literary, scientific or economic orthodoxy. As human thought changes, it is inevitable that the consensus of opinion must be modified. Orthodoxy, therefore, is not the most conservative thought. We may add to our faith new conservative conceptions as well as progressive ideas. When the Roman church decided on the Infallibility of the Pope, that was adding conservatism to faith; it was making orthodoxy more conservative. Yet in the same generation they modified their conceptions in favor of liberalism.

We are apt to regard this constraint of orthodoxy as merely religious. But it is not merely religious. Whether it be religious, or whether it affect some other aspect of our lives, it is a constraint not altogether unwholesome, but certainly not altogether wholesome. We will understand this best if we see its varied application. Of course orthodoxy is not the same thing as conformity, any more than heterodoxy is the same thing as nonconformity. Dr. Crapsey, who has just been charged with heresy in the Episcopal Church, is a man who doubts, but who wants to conform, and believes that he ought to conform, and remain in the church. Yet it is manifest to those who are outside of the church that he is heterodox. But it is largely a personal matter, and if those who view with a certain contempt and commiseration the orthodox would readjust themselves, and examine their own faith, they would probably find within themselves tendencies to orthodoxy which would make them more sympathetic.

Bishop Potter was asked by a young clergyman if he, the bishop, was a High-churchman. "When I came to New York," the young man said, "I was under that impression, but now I have concluded the opposite." Bishop Potter said: "When I came to New York this house in which I live was 'way up town; now it is 'way down town." So it is quite possible that the church, thought, and society may move while we stand still. It is not always possible to remain orthodox by standing still.

The constraint of orthodoxy is particularly that of making people cowardly. There is a certain conventional faith. We have been brought up in it, grown up in it. It is the easy thing to accept, and so we have accepted it. On the other hand, we may have adopted it from conviction. But it does not follow that this faith is going to remain with us permanently; and yet it is only with an act of courage and vigor that we come out and announce our new conviction. Orthodoxy is not necessarily wrong, for the time being, but it destroys spontaneity.

One of the great gains of the present movement in religion, as in many similar movements in economics and culture, is that it allows us greater freedom of expression. We do not all enjoy great individuality, but there is a greater opportunity for it. And this spontaneity, which we do not always express in acts of life, applies to other fields than that of religion.

Orthodoxy tends to emphasize non-essentials. Look through the history of any great faith, and you will find that the conventional expression of it was marked by the exaltation of non-essentials. When we try to express our conception of Twentieth Century Religion to find a basis for human brotherhood, we find that we must unite upon some simple declaration of faith —find some simple common denominator that will interpret these things; and when we rigidly cling to some orthodox faith we are laying the emphasis on non-essentials.

Let us briefly examine orthodox religious faith. We find on the one hand devotion to dogma, and on the other devotion to sect. It is just as well that we who are students of ethics should see that it is commonly or frequently action that determines thought, conduct which determines faith. It is no doubt true that some people's profession is better than their lives; but, taking society as a whole, its conduct is often better than its faith—it is more humane frequently. In Great Britain at the beginning of the nineteenth century, the law imposed the death penalty for the stealing of a sheep, or five shillings. But the judges were more humane than the law, and gradually the law had to be modified. The conventional, the orthodox expression in legislation had to conform itself to human conduct, which was better than the legal dogma notion.

So in the religious life it is the gradual growth of conduct, the gradually developing code of morality of the period which determines the orthodox faith. We may retain the old words, and still read a new conception into them, as we do with creeds and constitutions. Therefore the tenacity with which we cling to a sect will be greater than the tenacity with which we cling to dogma. Therefore many people conform, and cling to the church, because they think they can modify its dogma and confession of faith more readily than by going outside. There are those who scrupulously do what we cannot do, stay within a church which does not represent their conviction, because they feel that the faith will remain. It is so with Unitarianism and Reformed Judaism, and perhaps with Ethical Culture. Yet orthodoxy is sensitive, and does not like to be jilted, and if we use kindly and diplomatic methods would have us retain our place among the orthodox.

You can perhaps see that best if you will think of the late Colonel Ingersoll. There were people who read and accepted his teachings and were helped by them. But people who were consumed in their zeal for righteousness were not helped at all—they were not led into any higher life or thought. He repelled them; and, after all, it may have been legitimate. It was dangerous, perhaps, to make so much of the mistakes of Moses. They were not mistakes of Moses, and many, even of the orthodox, have been moved by the results of modern criticism to see that there were two decalogues, and two series of laws in the Pentateuch, and that these early books are inadequate in many ways. The fact that there were early writers who endeavored to bring together these things, and attempted to reconcile them, is a greater tribute to their intrinsic merit than the idea that they were written by Moses. If they are not harmonious it is not the fault of these early writers, and the fault lies with later ages. Colonel Ingersoll would have been just as much offended as the Christians were with his books, if someone else had written on the mistakes of McKinley, for Ingersoll was one of the most orthodox of political adherents. It was the mistake of one orthodox man having no respect for the beliefs of other orthodox men.

I was crossing in a steamer once from Philadelphia to a European port, and we had in the cabin a number of Mormons going over to proselyte in Europe. We gave them a chance to talk to us one Sunday evening. It was really impressive. The man who spoke to us was a very honest man. He was a devout believer, and he spoke very intelligently. He told us about the Mormon revelation—how those leaves of gold were handed down to the first prophet, and how he had them transliterated and translated; and how, unfortunately, the leaves of gold were lost, and how also the translation was lost. All the evidences were gone, but they still believed devoutly in that divine revelation. It was a remarkable spectacle, but what impressed me most was the contempt of the orthodox people there for this Mormon faith founded on these lost records. They were forgetful entirely of the fact that in regard to the Ten Commandments there is no more secure foundation for the Jewish or Christian faith. They could not see that the only virtue in their faith was in its ethical quality. And so one orthodox group could not understand another orthodox group which was only a shade more superstitious.

Last year there was a church federation in New York, which caused a good deal of discussion and even animosity in the country because they left out the Unitarians and certain other religious faiths. It was an evangelical organization, something like the Young Men's Christian Association, which unites in a conformity which they can comprehend. We need not discuss whether they are right or not. But it is conceivable that if they had included the Unitarians they would have left out some other faith, whose members were equally desirous of serving the world. What I wish to draw your attention to is the brand that one type of religion puts upon another.

During the Russo-Japanese war most of our sympathies were with Japan; and the people who sympathized with Russia did so, generally, not from a consideration of the merits of the controversy, but because the Greek Church, which is the faith of Russia, is more nearly akin to the Roman Catholic Church and the Church of England, than the paganism of the Japanese is. Consequently, their sympathies went out to the Russians, simply because of an alleged religious fellowship. But surely there should be a deeper relation between a good Jap and a good Christian than between two churchmen who use the same words periodically in religious worship. But whatever we may say about religious orthodoxy, it seems to me that we shall sympathize much better with what is to us heterodox if we see how far orthodoxy expresses itself in other departments of our life.

It is most conspicuous in social life. It is true it is not so thoroughly organized—its tradition is not so long. But it is just as imperious in social life as in religion. It is determined largely by the upper classes as they are called in Europe, and by the leisure class here. And the leisure class is just as influential in this country, if not so well defined. It has been very clearly expounded, I believe myself, in the hypothesis of Dr. Veblen, in his "Theory of the Leisure Class";

in which he says that there is no crystallized orthodox class in this country as yet. But the one in vogue in England will do just as well, because they set our standards for us, and we bow down before them. It is not merely that this class is sheltered from the economic struggle—that is the least of its evils. The artificial standard that it sets up we try to imitate even in the clothes that we wear. We have a class which has nothing to do but think about where it shall live, and how it shall spend its leisure.

There, of course, you have exclusiveness and orthodoxy, founded on what? Well, now, let us do justice to it—a pedigree of merit. It must be founded on some sort of merit. There must be something there, or the imitation by which we flatter could not originate. It is not only something in the minds of people who have been recognized, but it is an admission on the part of other people that there is something in it. Just so it is not the inherent power of the Russian Bureaucracy that enables it to hold its own. It is because the Russian people tolerate it. It could not have been if they had not admitted its merit. But the basis of the belief is fictitious, and so we wonder why it can survive. Yet if we have no right to demand that a man stand on his own feet, and prove his own worth in the world, irrespective of where or with whom he lives, can we expect independence of religious thought? Puerile as are social distinctions, it is with an almost religionism that we cling to them!

I do not know how many of you have read Howells' play, which is based on the loss of a man's dress suit. The coat cannot be found anywhere, and the man has to go out to dinner. It was unfortunately given at Hull House in Chicago, and must have been acted very well and realistically, because the audience got quite wrought up over it, so much so that finally one of the spectators was moved to shout, "Why don't he go in his shirt sleeves?" And yet, which of us would? Which of us here could so far forget the amenities of society as to put himself in such a compromising position, and so reflect upon his own intelligence and courtesy as to go to a dinner in the wrong style of coat, to say nothing of shirt-sleeves? Yet how futile are such distinctions to most people. Is it wonderful that people should cling to some old religious faith with the sanction of centuries of religious thought? Is it more wonderful that they should cling to some decadent religious doctrine than that they should cling to some decadent social custom? Yet we respect the man who is conventionally attired more than the man who is independent in matters of religion.

You have this same idea well illustrated in the attitude of well-to-do people towards domestic servants. One hears constantly in all households where domestic servants are employed what a frightful problem it is, and we have to put up with incompetency and indifference at exorbitant wages. But we must have them —it is said. Surely it would be better to have a good fatherhood by the master of the house, and good motherhood by the mistress of the household than to be in the fashion and have bad fatherhood and bad motherhood. It is not merely a question of trouble. It is often more trouble to keep servants than to do without. But to part with them would be a menace to social position, and it is orthodox to keep them. It is our accustomed faith, and we do not know any other. People are just as orthodox in this as in any religious faith ever held. If you discuss the problem with the most intelligent men and women who are trying to work their way out of the difficulty, you will find that they are willing to do anything to secure better servants short of treating them like members of the family; and that is the last thing in this great twentieth century of human brotherhood that they are willing to do. Girls prefer to work in shops and factories, to sacrifice everything for opportunities for independence, opportunities of liberty. It is not surprising. We have tried to solve the problem of 17th century methods, and we have failed, not because of our devotion to reason or rationalism, but because of our clinging to an outworn faith.

You may remember that Eugene Richter, in his criticism of Social Democracy, says that the reason why the Germans and other people could not enter upon such a democratic regime was because it involved the universal necessity of polishing one's own shoes. How could you possibly live in such a society? Some of us do it, it is true, but in the older countries your domestic does that and most other work for next to nothing a week. But in America, where quite a few well-to-do people have polished their own shoes, it does not sound so formidable—yet it is akin to many other conventions. Could anything be more imbecile than to let one's conception of society hinge on anything like that? Yet almost everyone is susceptible to things of that sort.

Think of our attitude towards the Japanese and Chinese. It is most unreasonable, and it may involve us in serious difficulties. We have had the question before our courts, pushed with all the energy of the Pacific Coast, as to whether the Japanese shall not be excluded from the same schools from which we exclude the Chinese. Quite aside from the question of oriental competition, surely in our commercial and economic relations there is only one way to view a man, and that is as a man. But we are not prepared to view as men either the Japanese or the Chinese—but that reflects upon ourselves more than upon them. I venture to say that some of us, perhaps all of us, have a higher opinion of the Japanese than of the Chinese. But our opinion is not founded upon any special experience, or at any rate upon a very limited experience. At the St. Louis Exposition, I had the opportunity of hearing a Chinese woman address several thousand members of the Federation of Women's Clubs, and of dining and spending the evening with a Chinaman. They were among the most cultivated people I have ever met. The woman was a Doctor of Philosophy, from Bryn Mawr, I think, a talented woman who not only had the culture of American women, but had in addition to all this oriental culture. They knew the English language as I could never hope to know the Chinese, yet they were still Chinese, with thousands of years of valuable tradition bound up in them.

If the Negro race can produce a Booker Washington, surely it is time to abandon our social orthodoxy, and estimate a man as a man. Until we do that, we have no right to raise our voices against religious orthodoxy that may impress us as foolish and out of date.

Then there is political orthodoxy. We speak of religious orthodoxy as devotion, and we speak of political orthodoxy as loyalty. What will not a man do for that? Is it loyalty to his country? Not at all. Is it loyalty to his fellowmen? No. It is loyalty to party. I suppose there is hardly any more hopeless orthodoxy than that of the man who always votes his party ticket—and they are legion. It is more hurtful to us than political theory. Mr. Wells, in "The Future in America," has shown us what a wonderful peo-

ple we are to cling to tradition. Our political thought is still largely in the 18th century; it has not got in to the nineteenth, not to the say the 20th. And yet all that devotion to tradition does not compare with a man's fealty to his party. It saves him the trouble of thinking, he has only to ascertain that this or that theory belongs to his party. The Democratic party is beginning to advocate municipal ownership, and government regulation of private ownership. There is nothing at all logical in the Democratic party doing that. The Republican party is the party of paternalism, which has represented the government of the strong against the weak. But it does not worry us at all. I see the Democratic editors who have always believed in liberty and individualism, are advocating public ownership. But why? Because they believe in it? Or because they are Democratic? No, but because they have a great political organization to uphold.

Then there is the orthodox system of checks in our nation. We have the Senate checking the House and the President checking both, and the Supreme Court checking all three. We have all kinds of checks, by which we hope to get an automatic political system. We have even introduced that last limit of political imbecility into our city governments. We have in some of our cities two councilmanic bodies, one to check the other, and the result is to checkmate the people. We also still cling to the idea that the best government is that which governs least. It is a contradiction for two reasons. In the first place it is not true, because the best governed places are those governed most—that is, where the government is most efficient, and least corrupt. The government does least where it is most corrupt. Apart from that, we have government interference by circuitous methods. We are reluctant to let cities do things. There are places where private companies own the sewers, though that is most unusual. When everything is entrusted to private enterprises that means that government is doing things circuitously.

We have gradually grown to the belief that the one man power would secure results for us. The one man power is carrying out that system of checks. It is the device of lazy citizens, who do not want to do anything for themselves. That is a legitimate conception if you believe in autocracy. Though we have elected representatives here, we should make them hereditary to be consistent. Because when you choose your representative you are confusing the idea of democracy with the idea that one man is by some miracle going to do everything for the public good, without the people taking any initiative. Of course we see where it comes from. Think of our big corporations, which are so splendidly organized; think of that great railroad system with Harriman at the head. It has a wonderful system of administration—wonderful the facility with which one man is allowed to represent the stockholders. The great object is that the corporation shall be profitable, which does not mean serviceable. If they are serviceable it is that they may be more profitable. It is one of those illusory forms of orthodoxy which make us supine. We see a well-managed organization, and we do not ask the question whether it would not be better to do things ourselves —morally and spiritually as well as economically better—to participate in the management of these things.

Then we have, as Mr. Jerome said in his first campaign, "the decorative phrase concealing the administrative lie." We have some beautiful phrase like "the full dinner-pail" that confuses all the issues involved. A gentleman made a speech in Pennsylvania the other night. He lamented that the height and cost of the flagpole on the Harrisburg capitol had been criticised. I do not know whether he thought the charge of graft was true or not, or whether it was but the cheerful badinage of an after-dinner speech. He said it did not matter how high the pole was, it could not be too high to carry the American flag. It was a cheap phrase, without an ounce of patriotism in it.

There are some curious anomalies in this political life of ours. The 14th Amendment proclaimed that there should be no discrimination against the Negro—that he should be given full manhood suffrage, and that does not awaken any criticism on the part of some people. But it does not relieve the discrimination against the Negro. Even when a man has expressed his belief in full manhood suffrage, he has only expressed half of the heterodox view, for that must include the women also.

Lastly, there is economic orthodoxy. We might spend many hours, instead of a few minutes, in the discussion of that. If political orthodoxy is loyalty, and religious orthodoxy devotion, economical orthodoxy is represented by that familiar term, class-consciousness. Whether the class-consciousness of the capitalist or that of the workingman it represents orthodoxy. We have been brought up to bow before the fetich of competition. We are accustomed to such phrases as "Competition is the life of trade," "Business is business," "Every man for himself and the devil take the hindmost;" or as it has been recently stated, "I want what I want when I want it." That too, is part of the same doctrine, "Let him get who can, and keep who is able." That is the economic faith of most of us, or that is frequently the conduct which goes before the faith. That is why it is so difficult for us to take to any other belief. The person who disbelieves in competition must follow his leaders, he cannot altogether abandon his orthodox economic faith, which seems to be so completely supported by the trend of events, by his own success or failure. Then through the last century or so of great industrial development there have come into play certain forces so convincing in their results that they seem to be a part of our economic faith. Science and industry, practical science and the great doctrine of evolution, all seem to confirm our faith in the survival of the fittest. There is nothing more logical than going back to nature. There are still multitudes of people who do not follow Darwin in his "Origin of Species," but, on the whole, the idea of evolution has percolated and permeated all through human consciousness, until we accept so much as seems to conform to our methods of industry. In Mr. Mallock we have the apotheosis of genius. He says that the great man produces by his genius what the multitude cannot produce, and the power of the social genius raises the multitude to the maximum of liberty. But he overlooks the fact that the evolution of the multitude makes the genius possible. Man makes a railroad and more people can travel. The standard of living is raised, and all want to be able to come up to that standard. The big man is enriched because he does these things, but he lives because we live, and we do not live because he lives.

Then again there is the Anglo-Saxon idea of liberty. It has run riot with us. It has been interpreted by the great Anglo-Saxon people whoever they are. It means the right seemingly to do as one pleases, and we most of us live by this faith. In all candor—do we not? Do we not, whatever our social or political

faith, obey that facile law when the crucial moment comes? Do we not take the law into our own hands? Our ethical standards are such that we are tempted to do it in many cases. We do not perhaps rob great corporations, or break into banks, or steal from our neighbor—but we fail to pay our taxes, it may be. There are various methods by which we can condone our offences. What is the use of paying the full rate when other people are paying one-half or one-fifth? There is no justice in a man's laying on himself these unnecessary burdens! But if the law is unjust it should be modified. To disobey the law is to demand personal liberty against social welfare. Until we can get our ethics attuned as fine as that to moral discriminations, we are still orthodox economists.

Perhaps the most significant example of this tendency to adhere to orthodox economic faith is represented in the revolt against it. Many are coming to see that organized society is superior to the individual, that the welfare of the mass is better than the welfare of the individual. In the extension of social functions lies the hope of laying the foundations of a sound political structure. But the people who most clearly enunciate this doctrine, as I understand it today, who see the tendency of the great corporations to centralize power and wealth, that is to say, the socialists, have their faith built upon orthodox foundations. It is curious that socialist economics are traced back to orthodox economists in England and Germany. The devotion to Karl Marx is a kind of devotion similar to that of other people to Moses, Jesus or Paul, Hamilton or Jefferson. On the part of many it is thought out clearly, but I am inclined to join in what Mr. J. G. Brooks is reported to have said, that no group of people are thinking so hard as the socialists, but their thought is limited by the fact that they started from orthodox standpoints, and it is therefore hard for them to become heterodox. That very much represents the tendency in religious circles. Perhaps the greatest friends the socialists have in America today are such men as Rockefeller, Morgan and Harriman, who are driving people into socialism. The man who conceives his mission to be to get up whenever opportunity offers and say that socialism is the only thing that is going to save society, is the man whose faith is restricted, and who is retarding evolutionary socialism. The people who are trying to be altruistic, trying to keep their minds open, ready to accept a modified new society, these are the people who are forcing us into new lines of thought, and not the people who get up with their Shibboleth, and hope by saying a few mystic words to stir the masses who have not thought the thing out. These have no meaning for us.

The fact is, however, we are all a little tarred with the same brush. We are still in need of the admonition:. "First cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye." Here is the dilemma of orthodoxy, that it is not merely religious. It is likely to affect people through the whole range of their thought. Just as there are people who are naturally orthodox, so there are people who are naturally heterodox. Nevertheless, most of us have some taint of orthodoxy, which should make us sympathetic with people who adhere to some other orthodoxy which we have discarded. Yet we, and they, have a perfect right to say that our orthodoxy cannot be wholly wrong because it is the result of the great traditions of the human race. There must be some sound, valuable, thoughtful, ethical foundation in a religious, social, aesthetic, or economic belief to make it prevail. But most of us are beginning to see that self-interest determines many things. People adopt certain practices because they find it convenient and people who maintain certain religious affiliations are not therefore necessarily scrupulously conscientious in doing so. But the people who are helping toward the faith of the future are those who are trying to be honest, to see the truth, to attune themselves to the infinite and the universal. Will it not help us to build up 20th century religion on substantial foundations if we look within ourselves, just as the old religionists used to tell us to do, and see how much unworthiness there is there? It will surely help us to be tolerant of other kinds of orthodoxy. In fact, as I go out into the world, I see that there are a great many orthodox religious people, who, it is true, are hampered in their thinking and living by their orthodoxy, who are nevertheless more nearly attuning themselves to the progress of the day, and contributing to it, than many other people who have no orthodox economic, political, or religious faith.

A man said to me recently that he did not want to hear any lectures on socialism. He had written to a paper asking for a definition of socialism, anarchism and nihilism, and had been told they were all the same thing. Well, if we are content with this, do not let us raise our voice against any other orthodox faith—if we are so easily satisfied. But it is our place on the one hand to examine the orthodox faith within us, and on the other hand the orthodoxies of other people—not necessarily to justify theirs or our own but to hasten that tolerant time when we shall be more democratic, more religious and more moral, because, although we may have undermined all the foundations of all the orthodoxies, we shall have laid the foundations for the rapprochement of the human race, for the striving together to build up twentieth century religion and society.

Guard Mount

The night has come, and forth I fare
To post the sentries of my prayer,
Their silent watch to keep where'er
My waking thoughts would be.

Upon a mountain-circled hill,
Where cries the plaintive whippoorwill,
Two prayers shall pace to keep from ill
Whom God has given me;

Two more shall stand beside their door
Who gave me birth, and two before
Her hut who lights an alien shore
With love's long ministry;

And two shall nightly vigil keep
To bring us word who nightly weep
If they do wake from their long sleep
Beneath the linden tree;

To every door two more shall go
Where trouble threats or lurking foe
Waits but the deep'ning dark to throw
His dart of misery;

And one in silent round I send
From prayer to prayer, his aid to lend
If there be special need to fend
Against the enemy.

Forth to your posts, my sentinels,
Till matin prayer's reveille-bells
Give you relief, and daylight tells
Where evil shadows flee.

April Century. —*John Finley.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

Rev. C. A. Osborne, Secretary.

To whom all contributions for this Department should be sent.

Thirteenth Annual Meeting

A fair-sized audience, strongly ministerial and even more strongly masculine, was gathered in the parlors of the Plymouth Congregational Church at Minneapolis, Minnesota, on Tuesday morning of last week, when Dr. L. H. Hallock, pastor of the church, spoke a hearty and brotherly as well as inclusive and inspiring word of welcome. Jenkin Lloyd Jones, vice president and presiding officer, responded in kind and rejoiced in the broad fellowship of the welcome and the wide range of denominational representation on the program. The subject for the morning was really the *raison d'etre* of the congress and was introduced by the secretary in an address on "Church Unity as Related to Church Efficiency." Reference was made to the tremendous success achieved by American business men, the products of whose shops and factories have gone around the world, and whose marvelous financial progress has been largely due to combinations and the corporations, the elimination of waste and the diminution of friction. Although the church is a corporation, although the total possessions of the churches, the number of their man-factories, the list of their laborers and capitalists and the amount of their business makes them the greatest enterprise in the world, yet the enterprise is financially embarrassed, its method characterized by great waste and its ongoing limited by endless friction. Several instances were given of Wisconsin towns where three or four Protestant churches are contending with each other for the support of a community too small to maintain one efficiently, and as a consequence all these denominations are sending missionary aid to enable Christian ministers to contend with each other for a mere pittance under the brute law of competition by which one must climb to success, if at all, by becoming his brother's executioner. But here the Congress of Religion stands to plead for the culture of a mutual recognition of the real worth and consecrated ministry of the churches, for the inauguration and development of a true fellowship among the denominations, for the elimination of the fearful waste and the lessening of the friction which retards all progress, and for the coöperative upbuilding of the Kingdom which Jesus preached and lived. This practical coöperation of all "seekers after God," for and unto the transformation of human society into His Kingdom, is the mission of the Congress of Religion, as it is not of any other organization with which I am acquainted. Following this address the subject was discussed in an able and illuminating way by Dr. Heard (M. E.) and Mr. Hodgin (Unit.), of Minneapolis, and Dr. McGregor (Cong.), of St. Paul, and by several other speakers from the floor. Some of these discussions we hope to report in detail, but all were clear in their conception of the need and the opportunity for the Congress ministry.

The afternoon session of Tuesday was presided over by Rev. R. T. Wiltbank (Baptist) and consisted of "A Conference on Reforms." Miss Caroline Crosby, of *Unity House*, Minneapolis, read an instructive paper on "Settlement Work"; Miss Eleanor Hanson, of *Associated Charity Work* in St. Paul, an interesting discussion of "Social Evangelism"; Rev. Henry Holmes, *President of the State Anti-Saloon League*, gave a stirring address on the great work done by that organization, and Dr. S. W. Dick, pastor Wesley M. E. Church, presented a unique and telling address on "Some Phases of Industrialism." The latter address and at least some of the others have been promised for publication in Unity. Several speakers shared in the discussion.

President Northrop of the State University presided at the evening session and fully justified his national reputation as an unequaled presiding officer—and both the audience and the speakers were of high rank. Dr. S. G. Smith, of the People's Church, St. Paul, has recently written a book on "The Labor Question" and he crowded more facts and force and convincing philosophy into thirty minutes than the writer ever heard before in an address on this subject. Rev. Father J. M. Cleary, of Minneapolis, has a national reputation as a temperance worker and his time was filled with wit and wisdom concerning "The Saloon in Relation to Labor and Politics." Jenkin Lloyd Jones was the last speaker of the evening on "Political Needs," which were shown to be very similar in principle to religious needs since "the two weaknesses of our day are partizanship in politics and sectarianism in religion."

Both the speakers and their topics were interesting and vital on Tuesday, but the Wednesday audience was better in both quantity and quality, and the addresses were of a remarkably high order. A man of wide experience and vision asserted on Wednesday, that the meetings had struck the keynote of the religious life in the city. Certainly this was a day of exceptional intellectual power, but also of deep spiritual impression. The forenoon was an academic discussion on "Philosophic Aspects of Religion," with addresses by Professors N. A. Wilde, D. A. Swenson and R. W. Cooper on the respective topics, "The Religious Consciousness and Its Development," "Mysticism as a Form of Religion," and "The Religious Significance of Poetry." The subsequent discussion was keenly welcomed and revealed the general interest. Rev. G. S. Rollins, local Congregationalist, presided during the morning.

The afternoon session opened promptly on time with Rev. T. P. Thurston, of St. Paul's Episcopal Church, in the chair. Three strong addresses were given, of which Unity readers will hear more later. Rev. Dr. M. D. Shutter, of the local Universalist church, spoke of "The Evangelization of the Upper Classes," and Rev. Dr. M. S. Rice, First M. E. Church, Duluth, Minn., made a stirring "Plea for the Under Man," and Jenkin Lloyd Jones spoke of "The Church and Human Redemption." This was the largest day session of the meeting and was worth going miles to attend. At its close some business was transacted and resolutions adopted which appear below. The evening session, presided over by Rev. J. E. Bushnell, of the Westminster Presbyterian Church, included addresses by Rabbi E. L. Rypins of St. Paul, Rev. Dr. E. G. Updike of Madison, and Jenkin Lloyd Jones of Chicago, of whose addresses later report will be given.

Our space does not permit a further delineation of this revelation of faith and fellowship set forth in Minneapolis last week. A significant measure of the meeting was the reports given in the city papers, some of which were exceedingly generous in space and talent. During the meeting the following telegram from our president, Dr. H. W. Thomas, who is still in Florida, was read: "Kingdom never so near; coming in all lands. Rejoice." H. W. Thomas.

The secretary was instructed to send the following reply: "Successful Thirteenth Annual Congress at Minneapolis sends sympathetic greetings to you." The resolutions adopted by rising vote were as follows:

The Congress of Religion, in its thirteenth annual assembly at Minneapolis, Minn., puts on record its abiding faith in God and human brotherhood; its assurance of the coming of the kingdom of heaven and its earnest belief that this end is to be hastened by the fraternal co-operation of the religious forces of society.

It accordingly adopts the following resolutions:

1. *Resolved*, That we hail with joy the approaching conference of the representatives of the nations at The Hague in the interest of world-peace, and express the hope that a high court of arbitration may be established among the nations.

2. *Resolved*, That we look with interest and sympathy upon all the efforts being made in the industrial world to adjust with justice both to labor and capital the conflicting relations between the employer and the employed.

3. *Resolved*, That we deplore the excessive and wasteful multiplication of religious organizations, the competitive instead of co-operative spirit, which inevitably results when the community is overchurched, and urgently recommend that all possible effort be made so to unite the religious forces that the greatest economy and efficiency may be secured.

4. *Resolved*, That we urge upon the various denominational conferences the appointment of an interdenominational committee on comity for the adjustment of difficulties growing out of rivalous church interests.

The conference appointed the following committee to arrange for any further meetings they may deem wise: Dr. C. M. Heard, Dr. J. E. Bushnell, P. J. Rice, W. C. Wiltbank, T. P. Thurston, Dr. M. D. Shutter, A. C. Hodgen, Rabbi J. L. Rypins, Father J. M. Cleary, and Dr. S. G. Smith, representing ten different denominations. C. A. O.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Ousted from Texas.

On June 1, by virtue of the findings of a jury in the district court at Austin, Tex., the Waters-Pierce Oil Company, a subsidiary company of the Standard, was deprived of its Texas charter and fined more than a million and a half of dollars. The state at once asked that a receiver be appointed and that the oil company be enjoined from moving any of its property out of the state. A temporary injunction was granted, and a date set for the hearing as to the receivership. According to the dispatches the oil company will ask for a new trial, failing which, the case will go to the higher courts. The Standard's policy appears to be one of stubborn fight wherever it loses in the courts. It certainly is an uphill struggle on the part of the people at present to enforce the so-called anti-trust laws anywhere, as the public well knows; but as decisions adverse to the trusts, and especially the oil trust, pile up in our law courts, the time will come some time when this accumulation of precedents will become unassailable, and long drawn out litigation and delays impossible. Like the strict enforcement of the personal tax laws, which for generations have been the *bête noir* of civilized humanity, the strict enforcement of our anti-trust laws to the letter is exceedingly difficult. It will be easier, however, as time goes on, to detect and penalize the flagrant violators of these laws, and so to create a healthier moral atmosphere for whatever economic changes the future may have in store for us.

The President's Speech.

The Memorial Day public utterance of President Roosevelt was neither so radical as many had expected it would be, nor so conservative as the country's reactionaries had not dared hope it would be. Interest centered largely in what Mr. Roosevelt had to say touching common carriers and interstate commerce. This is the present day economic problem. Certain astute analysts profess to read into the president's declaration a reactionary tendency, referring especially to his advocacy of legalized pooling agreements. On the other hand the radicals think that they still have cause to rejoice. It is alleged that divers manipulators of securities in Wall Street obtained information beforehand of the general tenor of the President's speech and used that information to boost prices. The effect of the speech was undoubtedly a steadying of rail quotations, because of the fairness of the President's attitude. But the public is less concerned with that than with the pros and cons of the presidential recommendations as to federal supervision.

A Reason for His Popularity.

A striking illustration of the President's democratic breeziness of manner, his ability to lay aside the dignity of his office and mingle with his fellow citizens on terms of common brotherhood and fellowship, occurred during his recent trip to Indiana. Obliged to wait four hours near Akron on a side track, Mr. Roosevelt took advantage of his leisure time to take a cross country walk. Arriving at a farm house he drank a "bully" glass of milk, hobnobbed with the farmer, and then played ball with the farmer's children in the yard! It is easy enough to see why the people, the rank and file, are devoted to Theodore Roosevelt. The example of a man whose vigor and physical activity the heavy cares and responsibilities of even the presidency cannot impair, whose spirits are perennially youthful and buoyant, and whose enthusiasms are an inspiration, is certainly a tonic to the American nation.

Restoration of the Vulgate.

Of interest to scholars particularly is the proposed revision or repristi nation of the Latin version of the scriptures, commonly called the Vulgate. An attempt is to be made by a biblical commission of Benedictine monks, commissioned by the Holy See, to restore so far as possible the original reading of St. Jerome, whose translation of the Bible into the colloquial Latin of his day appeared at the close of the fourth century. It is held that many variants crept into the text during its transmission before the age of the printing press. The sifting of the evidence as to the validity of the different variants will involve a large amount of reading and study. Final results are not likely to be reached for a number of years. This work would seem to be more in the interest of accurate and critical scholarship than in that of spreading the gospel of truth, peace and social service. The church needs its critical research when that research develops and establishes a practical working truth needed today. Further than this it has no need of the historical microscope.

Greene and Gaynor.

Their money and the legal talent it would buy has kept Messrs. Greene and Gaynor out of prison for ten years. At last, however, they are coming into their own. The United States Circuit Court of Appeals at New Orleans last Monday sustained the Savannah court and sentenced this notorious pair of government defrauders to four years' imprisonment and heavy fines. It is stated that there is no appeal from the decision of this New Orleans tribunal. The public certainly hopes there is not.

Chicago Chronicle Defunct.

The suspension of the *Chicago Chronicle* on the 31st of May brought feelings of regret to many readers. Though the paper changed its political complexion once or twice during its decade of existence, that fact does not reflect at all upon the general excellence of this publication, nor upon the uniformly readable character of its editorial page. While this page lacked perhaps the fine frenzy of a rare newspaper genius, and the cold logical analyses of a master journalist, at the same time it was always literary and generally sane and dispassionate. The publication was suspended because of a constant deficit.

French Maritime Strike.

The commerce of France was reported to be quite paralyzed last Sunday because of a general strike of French seamen. Dispatches state that the French liners were unable to leave for America, and that shipping was completely at a standstill all over the country. The strike is due to the dissatisfaction of the Naval Reserve over the long delay of the government to pass legislation increasing the rate of pensions for invalided men belonging to the reserve. The government's avowed hostility to trades unions bodes ill for an immediate settlement of the difficulty. P. S. W.

"If a child happens to show that he knows any fact about astronomy, or plants, or birds, or rocks, or history, that interests him and you, hush all the classes and encourage him to tell it so that all may hear. Then you have made your school room like the world. Of course you will insist on modesty in the children, and respect to their teachers, but if the boy stops you in your speech, cries out that you are wrong and sets you right, hug him."—*Emerson, Essay on Education.*

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—No price is set on the lavish summer;
June may be had by the poorest comer.
MON.—No matter how barren the past may have been,
'Tis enough for us now that the leaves are green.
TUES.—'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue.
WED.—Daily with souls that cringe and plot,
We Sinais climb and know it not.
THURS.—Now the heart is so full that a drop overfills it,
We are happy now because God wills it.
FRI.—We may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing.
SAT.—The breeze comes whispering in our ear,
That dandelions are blossoming near.

—*Lowell.*

Father Love

O earth is full of lovely things
Which our dear Father-God has made,
Of buds and blooms and gleaming wings,
And bursts of light and depths of shade.
O, thick across the purple skies
The wondrous flashing stars are strewn,
And bright with cherub-children's eyes
The glowing world is overgrown.

But never, in the woods at noon,
Or underneath the stars at night,
Or in the low sweet vales of June,
Or on the mountain's upper hight—
O, never thrilled by blood so much,
And never leaped my heart so wild,
As when I bowed my head to touch
The sweet lips of my first-born child.

. . . . . .

Ah! and I know that evermore
I have held higher talk with heaven,
In deeper whispers than before
That large new blessedness was given.
I could not part her precious hair,
Nor look upon her sacred eyes,
And not within my full soul swear
To mark her steps in Paradise.

I hear her low voice in the hall,
Her liquid laugh among the flowers;
And pulse leaps unto pulse, and all
My life goes seeking her for hours.
And when she rises to my knee
And lightly nestles toward my cheek
With love that clings so utterly,
I clasp her, but I cannot speak.

O, 'mid the tumult of the town,
The care, the canker and the doubt,
And when the flaming sun goes down,
And when the holy stars are out;
In the great stillness of the night,
And in the front of garish day,
She wraps me like a robe of light,
And turns to spirit all my clay.

God bless my child! I never knew
Life's vastness until she was born.
God bless my child! and keep her true
Through all her deeper-widening morn.
O, reach thy hand out through the years
And hold her near thee undefiled;
And give her oil of joy for tears,
And, Father, Father, bless my child!

—*Richard Realf.*

The Little Cromwell

WHERE THE YOUNG HARRY AND CHARLES MET THE FUTURE LORD PROTECTOR.

Oliver's birthplace, "Cromwell House," is to-day supplanted by a more modern structure, standing rather removed from the little town at the end of a twisting lane. As we peep through the iron gate, we feel sure that the general aspect is not so different from what it was some centuries ago; an ample, square house, with windows opening to the ground, through which the children could step out on the smooth English lawn shaded by oaks and fir-trees.

Here little Oliver grew up with his eight brothers and sisters.

The second day following his fourth birthday was a great day for Huntingdon, and a greater day still for the Cromwell family. Up on the hill at Hinchingbroke Manor, where Oliver's uncle lived, all was in a turmoil; the best linen was brought out; the pewter and silver polished to its brightest luster; cooks and scullions fumed in the kitchen; lackeys and maids scurried through corridor and hall, for there was to be a guest that night, and such a guest!—no less a personage than James VI. of Scotland on his triumphal progress from Edinburgh to London to succeed Queen Elizabeth, and to found the ill-fated House of Stuart as James I. of England. And when the august presence arrived, what a clatter in the courts as the heavy coach wheels rolled over the paving stones! What a stamping of hoofs and neighing of steeds! What low obeisances, and what a sumptuous dinner!—a table groaning under loads of silver and smoking viands.

Oliver's father, brother of the host, was much occupied, we may be sure, as was his mother, too. So, can we not picture our four-year-old boy, on his sturdy little legs, wandering about with his brothers and sisters under the guidance of a nursery-maid, his gray eyes wide, his mouth agape at all the goings-on? Can we not picture him staring at the young princes—at little Henry, Prince of Wales, who was to die scarce nine years later, and leave his brother Charles heir to the throne of England? Between Oliver and this same Charles there was but a year's difference in age, and one cannot help wondering, in thinking of these two children face to face, if any thoughts but child-thoughts crowded Oliver's little brain; any inkling that one day he would wrest the crown of England from this same weak prince, and himself sit in the highest seat, be lord protector of the commonwealth, the greatest man not only in England, but in all Europe! Next day King James went on, to sit upon his throne in Whitehall; and Oliver grew up, not—as some writers would have us believe—in a country village, shut off from the active life of the day, but in a thriving town, only twelve hours' journey from the metropolis, and on the great highway between London and Edinburgh.

In the courtyard of the "George" (then much as it remains to-day) he might have seen the stages each day bring in their loads of people, and his father, who had been in Parliament, receive the news of the hour.

Soon the boy was put in the grammar school under the tutelage of one Dr. Beard; and the teachings of this worthy master, a great friend of Mr. Richard Cromwell's, must have left an indelible imprint upon the lad's character. He seems to have conquered a lasting affection in his pupil's heart, for all through Cromwell's career the two men remained in close touch.—*From Ernest C. Peixotto's "When Cromwell Was a Boy" in June St. Nicholas.*

The true strength of every human soul is to be dependent on as many nobler as it can discern; and to be depended upon by as many inferior as it can reach. —*Ruskin.*

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THE FIELD

"The World is my Country, to do good is my Religion."

The Natives of India

At the time the famous controversy was raging between Lord Curzon, viceroy of India, and Lord Kitchener, commander-in-chief of the Indian Army, there were many accusations brought against the latter. According to "The Friend of India" (Calcutta), which claims to be "the oldest and largest circulated weekly paper in India," it is said of Lord Kitchener that he "has converted the loyalty of the native army into disaffection; that he has alienated the Indian officer by his disregard of the customary courtesies, and the soldier by imposing upon him irksome and unfamiliar tasks." In fact it is not long since a demand was made for his recall, on the ground that his arrogance and lack of familiarity with the peculiar conditions of Indian life were endangering the safety of the Indian empire." The Indian army, we are told, is an extremely complicated and even delicate machine. It includes a European army of 74,568 men, and a native army of 147,826 men. In addition to these forces a kind of militia is furnished by the federatory states, twenty-three self-governing provinces. A vast body of cavalry is found in this militia, including two camel corps of 153 and 485 fighting men, besides 129 camels used for transport service. European officers train and command the Indian forces, who are armed, both infantry and cavalry, with the most recent weapons of precision. Lord Kitchener's command, according to the Friend of India, whatever disaffection it has created among the other natives, has roused no race hatred among these troops, and "the sepoy, far from being alienated, has been gratified by an increase of pay and additional kit allowances."

On the other hand, to judge from the native Indian press, there is a profound feeling of alienation cherished by the best and most cultivated native civilians. We are told, for instance, that so bitter is this feeling that "the permanency of England's vast Indian empire is quite insecure." Such are the words of Prithrifal Singh, a cultivated Indian, who yet sometimes betrays a foreign streak in his English style. Writing in the Hindustan Review (Allahabad), the main organ of native opinion in the Northwest Provinces, Mr. Singh tells of the haughty attitude, brutal discourtesy and utter want of sympathy and discernment which characterize the behavior of the Britisher toward his brown brother. He says that "the frowning gulf of social intercourse that lies between the two communities is uncommonly boisterous, unfathomably deep and and immeasurably wide." He speaks of "the bitter feelings already existing between the rulers and the ruled in India." He says it is curious for the Indian traveler "to find an Englishman, agreeably polite and courteous on the west of Suez, becoming the very opposite the moment the steamer is east of it." Such men pass the civil service examinations, but are quite ignorant of India, and "they lose their heads and quite forget their positions when they get there."

The British civil service servants, "raw civilians," as Mr. Singh calls them, have their heads crammed with many subjects, yet they know nothing of "Indian legends, history, romance or poetry." They "very easily imbibe the narrow-minded and absolutely mistaken notions of such mischievous authors as Rudyard Kipling," and "the bands of retired Anglo-Indians poison their minds." The young official feels "his political superiority to the Indians"; he "belongs to the ruling race and therefore must be superior to the ruled." When, as a subordinate official, the writer visits his superior in the department, a white official, he is treated with discourtesy or a burst of bad temper. Mr. Singh continues:

"I do not know of even a single instance when a European official has voluntarily made a social call on an Indian gentleman (official visits and visits paid by junior civilians to senior Indians in the service, etc., and the return visits paid to the Indian ruling princes excluded), though there are a few solitary instances when an official had thought it worth his while to condescend to either return an Indian's repeated calls formally or to respond to the latter's invitation after a good deal of hesitation. But such instances are quite rare, and cannot be cited as prevalent custom. The poor Indian has to think of many things before venturing to pay his respects to his European superior."

One of these things is whether Saheb Bahadur is likely to be in a good temper or not, for his fits of anger are unrestrainedly exhibited when a native visitor calls, and Mr. Singh adds bitterly that if the Britisher "had even once got into any such fit with any European society he would have undoubtedly been declared unfit as an administrator and forced to retire long ago."

The Indian railroads have "Jim Crow" cars, marked "For Indians Only," and others with the inscription "For Europeans Only"; but while the English can use the Indian cars, this rule does not work both ways. The Indian is excluded from "English balls, dinners, dances, picnics and government house parties," and from all but disreputable European clubs. This writer talks of "the sullen discontent created in our regiments of sepoys by the outrageous arrogance of their white officers," and concludes that "the real danger to the safety of the empire comes from the men whom our king-emperor pays for maintaining the safety."—*The Boston Transcript.*

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THE SUMMER SCHOOL

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JULY 14—AUGUST 28

PROGRAMME

Sunday, July 14. Opening sermon in the Emerson Pavilion by Jenkin Lloyd Jones, "The Power of Poetry."

Daily except Saturday, 8:30 to 9:30 a. m. Nature studies and out-of-door work. Arranged by the president of the Summer School, T. R. Lloyd Jones, superintendent of schools, Wauwatosa, Wis., to whom apply for further particulars.

Studies in Religion

11:15-12:15 m. Fourth year work in the seven-year course in the study of religions. "The Blank Leaf Between the Old and New Testament"—the Hebrew religion meeting the classical world. The study will reach from Alexander the Great to Seneca and Epictetus and will consider the Apocryphal and other Jewish writings of the period. The list of books published below indicates the range of the lessons and the books that will be in the hands of Mr. Jones, the leader. A copy of the Apocrypha, Revised Version, is the only book that need be in the student's hands.

Poetry and Sociology

8 p. m. Lectures and readings in sociology, poetry, etc., Ruskin's "Time and Tide," Browning's "Balaustion's Adventure," with excursions into Whitman and current poetry.

"A Modern Symposium," by G. Lowes Dickinson; "Heretics," by Gilbert K. Chesterton; "Sex and Society," by W. I. Thomas; "The Church and the Changing Order," by Shailer Matthews; "The Religion of Ruskin," by William Burgess; "Three Acres and Liberty," by Bolton Hall. "The Turn of the Balance," Brand Whitlock.

Ministers' Retreat—August 4-9

The regular program will be suspended and the week will be spent in such free intercourse, communion and consultation as may be planned by the ministers and teachers in attendance. The informal program will be in charge of Rev. C. A. Osborne, secretary Congress of Religion.

Woman's Meeting

A Congress of Woman's Clubs will be held during the session of the Summer School, beginning Friday night and continuing to Sunday evening. Dates and program to be announced later. For further particulars enquire of the committee appointed by the very successful meeting of last year: Mrs. Clinton DeWitt, Platteville, Wis.; Miss L. E. Stearns, secretary of Wisconsin Free Library Association, Milwaukee, Wis.; Mrs. Richard Lloyd Jones, Hillside, Wis.

Afternoons and Saturdays will be free for resting, reading, riding, walking, at the pleasure of the individual.

Sunday Meetings

There will be three Sunday gatherings, viz.: Opening Sunday of the Summer School, the Ministers' Retreat Sunday and the Women's Congress Sunday, at which there will be speaking morning and afternoon, with dinner from baskets or in the dining hall.

READING LIST

The following list of reference books is printed for the benefit of students attending. Those starred are the most important. For further information inquire at the Lincoln Centre Shop, Abraham Lincoln Centre, Chicago.

The Course in Religion. Fourth year in the Seven Years' Course. The Hebrew Religion Meeting the Classical World; or, The Blank Leaf Between the Old and New Testament.

*The Apocrypha, revised version; 60c and $1.25.
*The Assumption of Moses. London. $2.50.
*The Apocalypse of Baruch. London. $2.50.
*The Book of Enoch. Andover. $1.50.
*The Book of the Secrets of Enoch. Oxford.
*Josephus.
*Philo, four vols. (Bohn Library.)
*Sibylline Oracles, translated by Milton S. Terry. (Methodist Book Concern.)
*Seneca, any edition.
*Epictetus, any edition.
*Farrar's "Seekers After God."
*The Blank Leaf Between the Old and New Testament; or, The Non-Biblical Jewish Writings; abstracts of class room talk; Jenkin Lloyd Jones. (Unity Publishing Company.) 25c.
*Churton's "Uncanonical and Apocryphal Scripture." London. Must be imported.
Bissell's Commentary on the Apocrypha, in the Lange series. (Scribner's.) $3.
Cheyne's "Jewish Religious Life After the Exile." (Putnam.) $1.50.
*Cornill's "History of the People of Israel." (Open Court.) $1.50.
*Montefiore's "Bible for Home Reading." Part II. (Macmillan.) $1.25.
Messages of the Later Prophets. Sanders & Kent. (Scribner's.) $1.25.
Any standard history of the Jews for this period.
Schurer's, 5 vols., $8; Greatz's, 6 vols., $9; Renan's, 5 vols., $7.50.
W. J. Deane's "Pseudepigrapha." (Rare.)
"The Bible for Learners," 2 vols.; $1.50 per vol.
Kuenen's "Religion of Israel." Vol. III.

Sociology.
John Ruskin's "Time and Tide." POETRY.
"Twenty-five Letters to a Working Man of Sunderland."
Robert Browning's Balaustion's Adventure.
Whitman's Poems.

TERMS

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Spring Green, the station by which Tower Hill is reached, is on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul railroad, thirty-five miles west of Madison and 218 miles from Chicago. Tower Hill is on the summer resort list and round trip tickets at reduced rates will be obtainable from Chicago from May 15 to October 15.

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